frequently visited by fairies who used to make these inscriptions, as in the opinion of the Chilasis it is beyond man's power to produce such inscriptions. It is also affirmed that these fairies were seen in those days by all men, but nowadays they are visible to no one except to a great Mullah by dint of his miracles. The Bagrot people say that the carvings were inscribed on stones by the fairies on the night of "Shino Bazono;" and that on the same night the fairies frequently used to rub away the figures from one stone and to engrave the same on another.

532 174 776 778

The Ceremony of Sri Kun.

Sri Kun is said to be the sister of Nagi Sochemi, and lived at Shankank, a village near Godai in the District of Astore. The villagers used to present goats to this goddess and prayed before her seat for the supply of their wants. Her followers were strictly prohibited from keeping cows, or drinking their milk, and were under the impression that by so doing they were apt to lose their flocks, herds, or the produce of their lands.

776 782 262

"Jainkish" and "Dewaro."

At Gilgit proper and in the surrounding villages there are seen two small tracts of land called "Jainkish" and "Dewaro." The former is situated on the river bank and the latter at the foot of a hill, except at some places in which they both are found at the foot of a hill. In ancient times, when Islam had not spread to these parts, the tribes used to burn the dead at "Jainkish," and a few days after they gathered and carried away the bones to "Dewaro," where they buried them in one pit. Remnants of bones still mark these places, though the traces have almost been obliterated by time. In these circumstances, however, one is not wrong in supposing that Muhammadanism is of recent growth.

361 771 764

Several old men still living at Gilgit relate that they used to play with the brass bangles and rings which they found in "Jainkish;" but to carry away such articles to their houses was considered improper. From this it appears that the dead bodies were burnt with their ornaments.

[174]

Sankar Village and a "Chinar" Tree.

There is a small populous village named Sankar in the Bagrot Valley. It is said that when this tract was lying waste, a Fakir named Shah Burya passed through and halted there for a short time. Becoming thirsty and finding no water, he prayed to God for a good supply. His prayer was granted, and a sufficient quantity of water burst forth from an adjacent hill. After a few days Shah Burya felt the heat of the sun, and planting his stick, which was of *chinar* wood, deep into the ground, prayed again to the Almighty to make it into a large *chinar* tree. This prayer was also granted, and a big tree grew, under whose shadow he afterwards used to sit. The branches of this tree are said to have been once so large and spreading that they touched the neighbouring hill about 600 yards distant, across the Bagrot Nullah. The tree was afterwards burnt by the Mongols, but after a short period five shoots sprang out from its trunk, and these are still to be seen, forming an enclosure about 30 yards wide.

361 539 788 174

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans
D>rd AV3

be difficult to recognize, that is if those who are less so are scrupulously honest! Although they now speak a dialect of Tibetan they must at one time have had a language of their own of which one sometimes strikes peculiar remnants. At Kalatse, for instance, the branches of the pencil cedar are freshly put on one of their *lhatos* at the New Year, accompanied by the mumbling of phrases which they do not understand themselves, but which are usually remains of their own Dardish language.

Nothing, however, can be more strange than their religious arrangements. As has already been mentioned, the *Brogpa* of Hanu and also of the village of Da, which is quite near-by, is a Buddhist, but often in a Buddhist family one member must of necessity be a Mohammedan. Of a similar, but converse arrangement, a most striking example is told. We passed through the village of Bot Kharbu on our way up to Leh. Here there lives a family of Mohammedan Brogpas, but one member of this family must always be a Buddhist priest of the neighbouring monastery of Lamayuru. Now the Mohammedan is only allowed to eat the meat of an animal that has been *hallalled*, that is to say has had its throat cut, whilst the butcher says "Bismillah—it is the will of God," whereas the Buddhist eats meat killed in any way, so long as he himself has not taken the life of the animal. This family avoids such complications by the simple expedient of cooking all the meat in one pot, irrespective of how the animal has been killed, then inserts a bit of stick into the cooking pot, which is said to separate off *hallalled* meat from *unhallalled*, and all the Mohammedan has to be careful about is that he shall not take meat from the wrong side of the stick. Another method they have of keeping on good terms with the spirit powers of both religions is to make members of successive generations of the same family belong to the religion of Mahomet and the lamas in turn. Thus the Brogpa supplies us with another version of the Vicar of Bray story. Some authorities account

4: Durand G-3 (1888-93) 1900 Kashmir
Dard AV3

CHAPTER VIII

FOLK-LORE AND SPORT

788 THE folk-lore and the festivals are most interesting, but for want of time I could not follow up the researches I should have loved to make. Vestiges of dead faiths meet you at every turn. Fires blaze at certain seasons on the hill-sides and on the mountain top, and remind you that what we call fire-worship originated but a stone's-throw to the north on the other side of the Hindu-Kush. The cedar, sacred in 778 [776] Kafiristan, and still exported to India for Hindu ceremonials, is sacred here; outside every village almost is a stone altar yet visited by the women, the names of the village gods are remembered, often surreptitiously invoked, and soothsayers and witch-craft abound. 789 Some little distance up the Chaprot nulla is a clear spring of water, and if a piece of cowskin is thrown into this, by order of the Thum of Hunza, to the accompaniment of suitable incantations, the heavens are immediately obscured with clouds, and the most dreadful storms rage over the district, to the terror and danger of the obnoxious wayfarer or invader. I was solemnly warned on more than one occasion against this particular power for evil possessed by